

BASIS OF SUBSISTENCE

69

Deer hunting was undertaken by the few who understood tracking them. This was wholly practical knowledge, for one did not dream such power. A man who knew how to hunt them was looked up to: they waited for him to set the day for hunting and always expected him to succeed. 224
[555]

There was a ritual preliminary to the hunt called tculoi^g (meaningless). The hunters never told of their intention, but the night before the hunt met in secrecy away from the settlement. There they talked of that most beautiful (axo'tk) woman or girl they would meet, by beautiful meaning fat, and having in mind the deer. One of their number then took the part of a deer, standing on hands and feet. Each contributed a cotton blanket in which to swathe the "deer's" head and shoulders. While they sat in a circle singing, the swaddled man in their midst acted like a deer. One of their number then shot and the "deer" must drop right down. Another then pretended to butcher him, stripping off the blankets to distribute to the company as so much meat and hide. Throughout the performance "they must be sober minded; they must not smile or laugh." They then returned to bed and in the morning set out to hunt. There were no special qualifications for the actors in this rite. A special song was used at this time, which Last Star thought may have been called tculoi^g like the rite. [533]

Continence was not prescribed for deer hunters; no charms were known, as with rabbits; and while deer calculi were known to exist, there was no notion that their possession gave luck as with the Hayasupai.

Occasionally a deer head disguise was worn by a hunter, who imitated the browsing animal. The deer head with horns attached was used, the skin hiding the wearer's body. This sort of deer stalking was called akwe'g. A similar disguise was used in taking antelope but not mountain sheep.

Antelope (ma.u'l) were found in the mountains southeast of Maricopa territory.

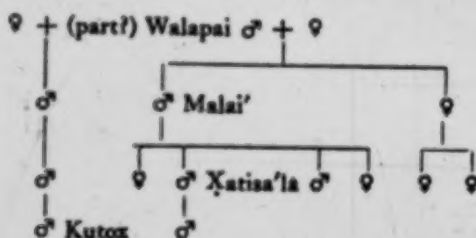
Mountain sheep hunting was hedged about by special observances, for the animal was regarded as sacred. Hunters must talk softly, they must not mention the mountain sheep at all, for they [778]

SOCIAL RELATIONS

157

The first Maricopa chief mentioned was a great warrior against the Yavapai. When the Mohave came to Sacate he fled his house with his wife. Immediately he remembered he had left his feather bonnet inside. He said, "Even if I am killed, I must have it to wear." He went back, while his wife waited. By the time he rejoined her, the Mohave overtook them and killed both. 173 643

There is a suggestion in the single chiefly lineage known to the Halchidhoma informant Kutox that a man might rise to that dignity by his own efforts. Malai' was remembered as the Halchidhoma chief, who died at the age of seventy when Kutox was young (about 1855-60). His place was taken by his eldest son, Xatisa'la, "doghand," who died recently. Who was chief before Malai' was not known, but it was certainly not his Walapai or part Walapai father. This is corroborated by the fact that Kutox's paternal grandfather, Malai's older half-brother, was not a chief. The son of Xatisa'la was never chief and was said never to have had pretensions. He was known as the dreamer of the Deer song. It is quite likely that his opportunity for succession came after the break-down of tribal society. [555]



A Maricopa or Halchidhoma chief was called hutcaci'píc, "ad-643 visér," or pipavátai', "big man," "because we think he is above everybody in the village. Everybody listens and obeys him." There were other designations for chiefs: gamu'lvĩnc, "one who has the name [of honor]"; gwĩn,ai'víc, "one who tells things"; hamu'lig, "well-known"; kina'pk, "praised"; but the last two [554] terms at least were also applied to others, for instance, to those who had killed enemies.

1883 as Ahwanchevari (wantcavari' according to the Maricopa; named as Juan Chevereah in the *Report of the Commissioner of Indian Affairs for 1858*, p. 207). He also had power to cure (p. 287).